

1912
G51

GLOYD

An Episcopal Church

Architecture

B. S.

1912

UNIVERSITY OF ILLINOIS
LIBRARY

Class

1912

Book

G51

Volume



AN EPISCOPAL CHURCH

BY

GALEN VAN RENSSELAER GLOYD

T H E S I S

FOR THE

DEGREE OF BACHELOR OF SCIENCE

IN

ARCHITECTURE

COLLEGE OF ENGINEERING

UNIVERSITY OF ILLINOIS

1912

1912
6-51

UNIVERSITY OF ILLINOIS

JUNE 1st, 1912.

THIS IS TO CERTIFY THAT THE THESIS PREPARED UNDER MY SUPERVISION BY

GALEN VAN RENSSELAER GLOYD

ENTITLED AN EPISCOPAL CHURCH

IS APPROVED BY ME AS FULFILLING THIS PART OF THE REQUIREMENTS FOR THE

DEGREE OF BACHELOR OF SCIENCE IN ARCHITECTURE

David Taron
Instructor in Charge

APPROVED: *Ludovic W. Wau*

HEAD OF DEPARTMENT OF

Architecture

226382

THE UNIVERSITY OF CHICAGO

.

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

C O N T E N T S

History,	1.
Style of Architecture,	3.
Church Planning,	6.
Problem,	10.
Bibliography,	13.
Prints,	14.



Digitized by the Internet Archive
in 2014

<http://archive.org/details/episcopalchurch00gloy>

A N E P I S C O P A L C H U R C H

P R E F A C E

As a foreword to this problem it might be interesting to state just why such a subject as a church was chosen and above all,an Episcopal Church.

During the summer months a church job came into the office where I was working and it so happened that most of this job was left for me to do. It was not an Episcopal but a Lutheran Church,nevertheless there were many long hours spent over the design,the construction and the details. The thought came to me that it would be well to know something of churches and church building so a church was selected. As my grandparents were Episcopalians,my decision in the type of church was the Protestant Episcopal.

For outside assistance in this work I am indebted to Rev. Poland,the Episcopal minister of Urbana,and to the books of Mr. Ralph Adams Cram.

My solution of the problem may not be an entire success to one who knows much of church architecture,but my personal aim,to some extent at least,has been accomplished.

H I S T O R Y

The body legally known as the Protestant Episcopal Church in the United States of America is the legitimate and lineal descendant of the Church of England. It dates as a separate American ecclesiastical body from 1789 in which year it adopted its constitution, in the same city and in the same hall which had witnessed the framing of the Constitution of the United States of America two years before.

The elements from which this organization grew were the Church of England parishes which had existed in the Colonies from the settlement of the country down to the War of the Revolution. These had all been under the nominal jurisdiction of the Bishop of London, who, however, never visited them, and furnished them with no adequate disciplinary oversight. They had, in consequence, grown up without much knowledge of each other and with somewhat different ecclesiastical traditions.

The movement to constitute one Episcopal Church for the whole United States began on May 11, 1784, at New Brunswick, N.J. at which clergymen from three states gathered by appointment. Another convention was called for October 6th, in New York City, at which eight states were represented. Several other conventions were held at various places but the convention meeting in Philadelphia on September 30, 1789 adjourned October 16th, leaving the Protestant Episcopal Church fully

organized.

For twenty years its energy seemed to have been exhausted by its organization. It was unpopular, as being identified with the English Church. It was not alert in action. Its worship was regarded as formal, its discipline as lax. From 1811, however, the church took a vigorous start, whose impulse has been felt ever since.

The history of the Episcopal Church at the time of the Civil War is of special importance because of its bearing on both national and religious reunion after peace had been restored. To the influence which it had acquired by the abstinence of its clergy from political strife, the delay of the actual conflict was largely due; and a striking fraternal spirit prevailed in its councils throughout even the height of the bitter struggle.

The general position of the Episcopal Church is explicitly declared in the preface to the prayer book which states that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship". Its organization in spiritual matters is substantially the same as that of the mother Church, with which it maintains close relations, made more effective by the participation of American bishops in the Lambeth Conferences, held approximately every ten years.

S T Y L E O F A R C H I T E C T U R E

In this day and age, so different with all its surroundings from those of the past when all things seemed to be connected or associated to some extent with religion, church building has become a problem. Almost every country has a church style, or may be said to have one, except America. Here, where new ideas are coming into play every day, where every architect, so called, possesses his own ideas and is anxious to put them into use, we have a combination of architecture that is, to say the least, very displeasing.

Church architecture at the present time is universally wakening up and in the course of time may find its way back to the last of the Fifteenth Century from which it can once more take a new and fresh start. This style, known as Gothic, although it is hard to tell just why it bears this name, seems to be the only real satisfying style for church building. More particularly I am speaking of the Catholic and Episcopal faiths which seem to have originated with the Gothic style, and developed more and more just as the style itself, until at the time of the reformation when everything underwent destruction and from which we are just recovering.

Mr. Ralph Adams Cram, who is known to all in the church building line, cites as the present trouble in our church architecture the four following reasons;

First, - We have nearly all fallen out of touch with the

church,so that we no longer accept her authority,obey her discipline,or love her worship.

Second,- We have applied ourselves so studiously to purely commercial designing that we have lost our feeling for the spiritual and religious side of architecture.

Third,- We have utterly missed the old secret of church building,which once made it possible for men to do simple,noble,powerful work.

Fourth,- The church authorities have so confused the whole reason for building churches,have come to demand such impossible and grotesque features,and insist upon such destructive qualities,that the inspiration for an architect is nearly gone.

If we take but a moment for a brief consideration we will find Mr. Cram's statements to be correct. The common opinion centers on something picturesque with a grand outlay in plan,dozens of different sized windows,and towers and turrets of no meaning. The real beauty found in simplicity is forgotten and every thing reaches the extreme.

In recent years England has gone back to the Fifteenth Century for a new start. She has begun anew where the good work ceased and through the efforts of Pugin and a few others has accomplished a great deal in church architecture. Another man of note of more recent years was Dr. G. F. Bodley,R.A. a London architect.

An up to date method of church building may be shown

in the choice of architects for the Washington Cathedral, Washington, D.C. On the Advisory Board were two well known architects, Mr. D. H. Burnham and Mr. Charles F. McKim. This board advised that there should be no competition whatever, and that the man, not the plan, should be chosen. The style had already been decided upon as Gothic. It was also decided that different architects in America and England be invited, not to send in plans for the future cathedral, but drawings of Gothic work, which had been designed and completed by them. As a result the architects chosen were Mr. Henry Vaughan, of Boston and Dr. G. F. Bodley, R.A. of London.

The Washington Cathedral pamphlet has this to say of the Gothic style. "No other style of architecture is so distinctly Christian as Gothic. It is hallowed by the Christian associations of the ages and links the present with the past in Devotion and Common Prayer".

C H U R C H P L A N N I N G

In the planning of an Episcopal Church there are certain requirements to be filled and difficulties to be overcome. Nevertheless, there are some points that should be born in mind, studied individually and separately as to their meaning and significance, and given their true respective places on the plan.

The following is an explanation of most of the parts considered in the plan;-

Nave,- The nave is that part of the church wherein the pews are placed and is used for the seating of the congregation. It should be long and narrow not only for the sake of acoustics but for emotional and artistic effect as well. The height should be more than the width and the width should be greater than the distance of the piers or columns, center to center. When the nave is over thirty-five feet wide it adds greatly to the cost and on account of this as well as other reasons, it should be kept narrow.

Aisles,- The center aisle comes in the nave between the two rows of pews and should be at least five feet wide. The other aisles, generally known as the north and south, are placed outside the nave. They may either be low and wide and may be filled with pews or they may be narrow and high and be used mostly as ambulatories. In the latter case there is a certain formality and stateliness in its effect.

Pews,- Each person should have a sitting space of nineteen

or twenty inches in width and the pews should be placed about two feet eight inches or two feet ten inches center to center. When a large seating makes it impossible to lengthen out the nave, pews may be placed in the side aisles the aisles being made wide for this purpose. The idea that one must be able to see the pulpit from any seat is erroneous and is seldom taken into consideration any more.

Baptistry,- The baptistry is usually, according to tradition, near the entrance of the church the reason being that entrance into the church was by baptism. This custom is dying out to some extent and the baptistry is now often found near the front of the church.

Chapel,- The chapel may be placed to either side of the nave. It may be conveniently arranged so as to be closed off from the church proper and thus can be heated separately.

Central Tower,- A central tower becomes a necessity with a cruciform plan as it would be a very difficult problem to treat openly intersecting roofs in any good architectural fashion. A central tower adds greatly to the cost and for this reason is usually out of the question.

Chancel,- The chancel consists of the choir and sanctuary and is really the main part of the church. It may or may not be separated from the nave by an arch or screen. If separated it generally adds to the appearance. The chancel should, if possible, be twice as long as it is wide.

Choir,- At the very least there should be eight feet between the front rows of choir stalls. It is better to have

only two rows of stalls and have them long where it is possible. Each row should be lifted one or two steps above the row in front and as to spacing the same allowance should be the same as that for pews. The rear row is usually divided into separate seats and covered with canopies. The organ is placed to either side near the rear of the choir. It does not occupy a very prominent place as in some churches and is of minor importance.

Sanctuary,- The sanctuary should have a distance of at least twelve feet from the east wall to the communion rail or kneeling rail as it is more often called. There should be a continuous passage leading to and from the kneeling rail so that the people will not conflict with each other in passing. The altar and reredos are the important features of the sanctuary and after them are the sedilia for the bishop and priests and the credence. The bishop's stall is on the Gospel side while the priests and credence are placed on the Epistle side.

Pulpit,- The pulpit is just outside the choir screen and on the Gospel side which is the left side as one faces the altar. It is usually built of wood or stone.

Lectern,- The lectern usually occupies the place on the Epistle side corresponding to the pulpit. Although generally in the form of an eagle there seems to be no cause for it and the eagle is becoming a thing of the past. The position of the lectern is also being changed from the Epistle side to the middle of the span between the choir stalls.

Litany Desk,- The litany desk formerly was stationary in the nave at the head of the center aisle, and served mostly as a stumbling block. Now it is made movable and is only brought out when it is to be used.

Sacristies,- The priest's sacristy should be convenient to the sanctuary as should the working sacristy also. The choir sacristy should be easily accessible from the choir.

Parish House,- The parish house or Sunday School should be near the rear of the church and may be connected by corridor or cloister to the church.

Rectory,- The rectory may be conveniently placed so that access may be had to either the church or parish house.

P R O B L E M

In a city of about fifty thousand inhabitants, where the conditions are of the best, a retired business man has offered to build a Protestant Episcopal Church to fill the long felt want of an Episcopal congregation. His only instructions are for the congregation to secure a suitable site which they have done by purchasing a full block at the intersection of two prominent boulevards in a principal part of the city, in the neighborhood of several beautiful parks, and away from all traffic.

Pleased with the interest and efforts thus shown on the part of the congregation, he has decided to fill the entire block and to have it consist of the Church, Parish House and Rectory. The rectory to be connected with the church and parish house by means of cloisters which will thus form an inner rectangular court.

The buildings are to be built of stone, the church and parish house to be of stone finish both inside and out. All the buildings are to be heated by a Central Heating Station, not far distant, which does away with boilers, fuel and dirt. Electricity and gas are to be installed and plumbing of the latest and most up to date patterns and methods. The best type of Vacuum cleaner is also to be included.

The church is to be of the cruciform type which necessitates a large central tower. The nave is to be long, narrow and high and is to accomodate about three hundred and

fifty people. The side aisles are to be narrow and high. The choir is to accomodate about twenty-four choristers. The furnishings of the chancel are to be of wood where they are not of stone. No brass or metal decorations are to be used.

The final plan contains the following schedule of rooms,-

Church,

Front Vestibule,

Nave,

North and South Aisles,

Baptistry,

Chapel,

North and South Trancepts,

Chancel,

Choir,

Sanctuary,

Organ Room,

Working Sacristy,

Priest's Sacristy,

Choir Room,

Toilet,

Parish House,

Corridor,

East and West Class Rooms,

Sunday School,

Ladies Room,

Vestibule,

Parish House, Cont'd.

Passage,

Rectory,

Basement,

Laundry,

Storage,

Etc.,

First Floor,

Study,

Vestibules,

Living Room,

Stair Hall,

Front Vestibule,

Dining Room,

Breakfast Room,

Kitchen,

Pantry,

Second Floor,

Bed Rooms,

Bath Rooms,

Etc.,

Cloisters,

Inner Court.

B I B L I O G R A P H Y

Churches and Church Building,

The Gothic Quest,

English Country Churches,

By Ralph Adams Cram,

Gothic Architecture,

By A. and A. W. Pugin,

Gothic Architecture,

By William Caveler,

Gothick Architecture,

By Raphael and J. Arthur Brandon,

Cheveley Church,

By J. Fairlie,

The Works of Cram, Goodhue and Ferguson,

Architectural Record, Vol. 29, January 1911.

Church Competition, Episcopal,

Brickbuilder, Vol. 14, 1905.

History of the Protestant Episcopal Church,

By Chas. C. Tiffany, D.D.

Program of a Competition,

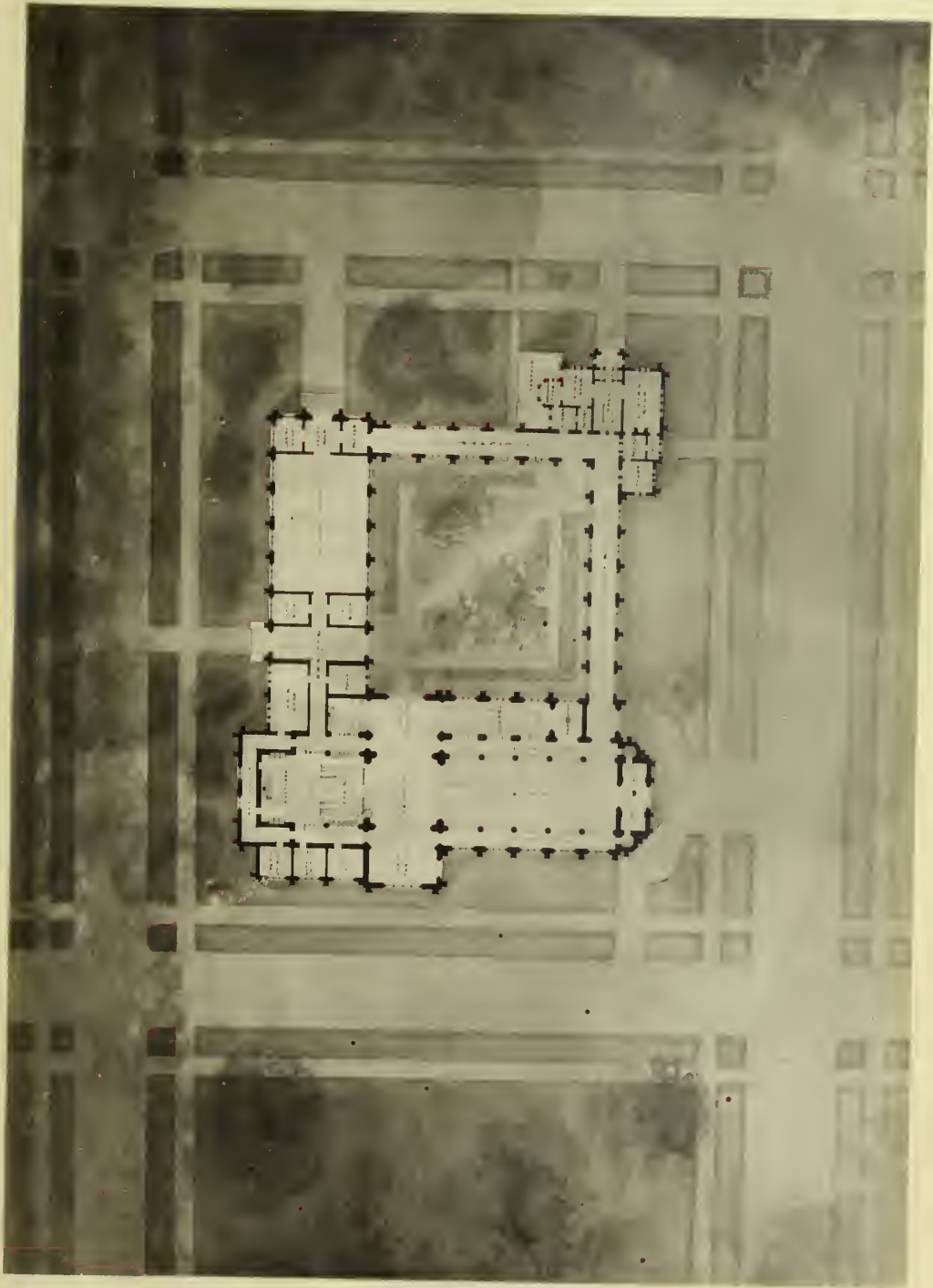
The Memorial Church of St. Paul, Overbrook, Pa.

The Episcopal Church,

The New International Encyclopaedia.

The Washington Cathedral Pamphlet,

Volume No. 1,



1870
1871
1872
1873
1874
1875
1876
1877
1878
1879
1880
1881
1882
1883
1884
1885
1886
1887
1888
1889
1890
1891
1892
1893
1894
1895
1896
1897
1898
1899
1900



LIBRARY OF THE
UNIVERSITY OF ILLINOIS







